1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

The following dog names were obtained: 614
A black dog with yellow eyebrows and breast is called *hesiga'ruyega*, 231
Opens-beehives; black female dog, *hotekihiga*, Picks-acorns; black 552
dog with white around the neck, *hate hagawanuga*, Runs-for-acorns. The chief also had the privilege of calling a dog *noruruga*, to show his superiority over the other members of the Bear clan. From another informant the following were obtained: *Teapiracotega*, Eats-everything-except-hide; *teahoruwcka*, Pulls-out-deer-liver.

ORIGIN MYTHS

FIRST VERSION [1]

Informant, member of the clan: In the beginning a bear came 614
walking on the ocean. When he got to the shore he flew off as a 539
raven and alit on the shore. The first being he saw was a Dog clans- 776
man. Then he entered the lodge and sat opposite him. That is

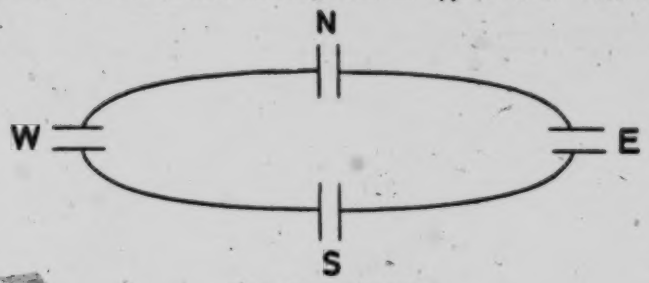

FIG. 35.—Diagram of Bear lodge.

why they call one another friends, or "he who sits opposite me." From the fact that he flew off as a raven we have a name (*kazijigaga*). The lodge had four doors, one on each end and one on each side (fig. 35). They landed at Green Bay, where a great gathering was held of all the clans. The other Bear clansmen claim that it was water foam that flew from the water, and it is from that fact that they obtained so much life. The fact that he (the bear) changed himself twice is the reason for his greatness among his fellow clansmen. Originally it was the fourth born who was sent from across the ocean.

SECOND VERSION

Informant, father of above: In the beginning 10 brothers started from across the ocean to the great clan meeting. When they got near, four waves came ashore and a raven flew from the waves, but when it alit (on land) it was a bear that walked. They were the greatest

[1] There are so many versions of the origin of the Bear clan that I think it best to give all I obtained. They are all discussed on p. 233.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

Host's offering to the Eagle.—"To you, a pair of Eagles, my ancestor prayed. The blessings you bestowed upon him, those I ask of you. I am about to pour a handful of tobacco for you. May you accept it and ward off trouble from me."

Hosts general offering to the spirits.—"Hearken, all ye spirits to whom my ancestor prayed: to all of ye, I offer tobacco. My ancestor Djôbenagiw'ɔxga gave a feast to all those who had blessed him." However, as it is about time to proceed to the next part (we will ask you once again) to bestow upon us all the blessings you gave our ancestor. That we may not become weaklings, I ask of you. I greet you all."

The Dog Ritual

When they decide to use a dog (as a sacrifice) they take the greatest care of it from its infancy upward. With great kindness do they rear it. They never strike it when rearing it. Just like their own child do they treat it. They take great care of its food. They love it very much, just as they love their own children. Thus is the dog loved. If they are going to sacrifice it, then before they kill the dog they make the following preparation and the man who is to make the sacrifice speaks thus:

"My younger brother, you are to go to the south: to the Disease-giver you are to go. There you will live better than here. War powers and life we wish to have and that you should ask for."

The dog is not to be killed by striking, but a rope is to be used and he is to be strangled to death, so that there will not be any blood. It is forbidden to shed blood. Thus they tried to make an offering to one of the great spirits.

When the dog is to be killed, the one who is to do it prepares him. A pouch of tobacco and red feathers are tied around the neck of the dog to be offered. Then the man made another pouch of tobacco and another, till he had four, and these with (eagle) feathers he tied to the four limbs, one pouch to each limb of the dog. Then the war bundle was opened and purified with cedar leaves. Then they laid the dog in front of the war bundle, making him face south.

General Placing of the Tobacco

When they have finished arranging the buckskins and are about ready to start the singing, then the feasters mix tobacco and strew it over the war bundle. They offer this tobacco for all the spirits who exist. Even the man who originally obtained the war bundle

* "And we are repeating this now," should be added. The word for feast here means literally, "to-save pouring".

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

you can do so, and the women likewise can join, because we have 796x 539x
rocket up our bundle. To the dog that we have here, an offering of 782
tobacco can be made." Thus speaking, he sings. After he has [562]
finished the song, someone specially called upon gives the war whoop, in which the rest join. In this manner they sing four times, and the ceremony ends. They have a dog around whose neck they [231]
tie a red rag, together with a bundle of tobacco, and to each of whose limbs they also tie a bundle of tobacco. This dead dog is to be placed wherever the bones that remain of the feast are buried, generally under some tree. It is supposed that the dog will go directly to the Disease-giver together with the tobacco and there be taken over by him.

Notes on the Thunderbird clan war-bundle feast.—Informant, member of the clan: Place of honor at the feast is given to the bravest [554]
man present. Scalps, etc., are always brought to those keeping the war bundle.

Contents of bundle: Black hawk (main thing), two wolf tails, 778
buffalo tail, snake, weasel, three flutes—one red, one black, and one 726
blue. 789

Black hawk used in time of war. If I were leading the war party I would carry it and it would be able to fly. It had a small bundle of medicine tied around the neck, on each wing and each leg. A red flute always went with it.

The two wolf tails could be taken on any warpath. It gives an individual the power of running. The medicine tied to it is to be smeared over the body in order to prevent fatigue. It is also used [224]
in hunting.

Buffalo tail gives fleetness and indicates that the man received strength from the buffalo spirit.

Weasel and snake could be put around the neck and worn over [525]
the shoulders in times of war. Gives the power of these respective animals in wiggling.

Flutes, blue in connection with the buffalo, red in connection [534]
with the black hawk, and black in connection with the night spirits

The War-bundle Feast of the Bear Clan

Informant, member of the Bear clan: The people were about to go 796x
on a hunt, it is said. They returned. Four deer had been killed. 539x
And again they went, and this time three deer were killed. But it was not sufficient, so they went out again, and when they returned it was found that they had killed only three deer. "Well," they said, "this [262]
will be all right. We have ten deer. Perhaps they will last as food until dawn."

They told the attendants to get ready the lodge and to build the fireplaces. They told them also to have the wood and the buck-

Early Childhood

In the fall of the year we would pick cranberries. When the hunting season was open, I would begin to fast again.

This was my life for a number of years.

After a while we bought a pony on which we used to pack all our belongings whenever we moved our camp. In addition three of us would ride on top of the pack. Sometimes my mother and sometimes my father drove the pony.

After I had grown a little older and taller all of us brothers would fast together. My father would indeed repeatedly urge us to fast. "Do not be afraid of the burnt remains of the lodge center-pole," he would say to us.[5] "Whatever are the true possessions of men, the apparel of men and the gift of doctoring—all these things that are spread out before you—do try and obtain one of them."[6] Thus he would speak to us.

I would then take a piece of charcoal, crush it and blacken my face and he would be very grateful to me.

I would at first break my fast at noon but then gradually I began to fast all night. From the fall of the year until spring I would fast until nightfall and then eat. After a while I trained myself to pass the night without eating and after that I was able to go two nights and days without taking any food. Then my mother went to the woods at some distance from the

[5] Symbolical manner of describing the crushed charcoal with which fasters must blacken their faces.

[6] By "possessions of men" he means mainly that knowledge which will make a man honored and respected in his community; and by "apparel of men," he means power and ability.

Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

Names

Finally there appeared on the lake a very white bird, the swan. After that all the other birds in the world appeared. They were named in the order of their coming until the lake was quite full. Then the people began to dress the deer meat. Suddenly something came and alighted on the meat and one of the brothers asked, "What is that?" Then said *Kunuga* the eldest, "It is a wasp and the first black dog that I possess, I shall call *Wasp*." "Just as the wasp scented and became aware of the deer meat as it was being dressed, so shall the dog be toward other animals. Whenever an animal is on the windward the dog will scent it," *Kunuga* continued.

Then they made a feast for Earthmaker with the deer meat, threw tobacco into the fire and gave some to him. They showed the other clans how to make fire and gave a little to each adding, "Each of you must now learn how to make fire for yourselves for we shall not always lend you some." Here then it was that the first people who lived made their homes. They had come at the time of the year when the grass grows as far as the knee.

One day it was reported that a very strange object was nearing the camp. The men thought at first that they would leave it alone. It came nearer and nearer and as it moved toward the camp it began to eat the bones it found there. They allowed this animal to become the founder of one of their clans and took it to their homes. It was the dog. Then they killed one of these dogs and offered it up to Earthmaker telling him all they had done.

In the beginning the Thunderbird clansmen were as powerful as the Thunderbird spirits themselves. It was they who made the ravines and the valleys. While wandering about the earth they struck the earth with their clubs and